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THE STATE OF HUMAN NATURE PRESUPPOSED
BY CHRISTIANITY.

GOD made man upright, in his own image, says the Scripture. But man has fallen, says the majority of modern Christians, and has never arisen from that condition into which he fell before the flood, when the thoughts of his heart were only evil; and that continually. The prevalent doctrine of the churches is, that man's nature is wholly corrupt, leading and tending only unto evil.

Against this doctrine of total depravity we protest, —

1. Because it has no foundation in the Scriptures.
2. Because it has no foundation in the observed facts of human nature.
3. Because it impeaches the benevolence and justice of the Creator.
4. Because it makes the appeals and exhortations of the gospel an idle mockery.
5. Because it impeaches the justice of God as a lawgiver.
6. Because the publication of it must have a direct effect to encourage sin, and take away the sense of shame.

Other reasons might be given; but the first two of these are decisive and final objections.

We believe, on the contrary, that the Scriptures teach us that God made man upright. That is, we believe every power in man is good, placed within him for good purposes, and leading him to

good actions, only provided that it be exercised aright. But these powers are not always exercised aright. Men sin; they mar themselves by transgression; one faculty is misused, another neglected, and a third suffered to run into excess. By this misuse of good powers, those powers are, it is true, crippled, and the whole nature of man suffers a perversion. Thus, practically, few children inherit from their parents a perfectly sound constitution, either moral or physical. And, with this naturally weak and deficient moral constitution, there is still more difficulty in the government of the heart and life.

We acknowledge, therefore, what the obvious facts of human life force us to acknowledge, namely, that men generally begin at a very early period of life to sin, and that they are the more likely to do so, from the fact that their fathers sinned before them. The nature in itself is pure, upright, in the image of God; but in its development it is tainted with evil. And this taint is, to a modified extent, transmitted from generation to generation.

This seems to us the doctrine of the Scriptures and the doctrine of observed facts. It leads to humility, but not to despair, nor to indifference. It does not impeach the goodness nor the justice of God; for it does not deny the power of man to do righteousness, nor lessen his individual responsibility.

But it may be asked, If the depravity of man be not total; if it is, as you represent, simply an unhealthiness of the moral nature, no greater in amount than the unhealthiness of people in general as to their physical health, what becomes of the doctrine of regeneration, change of heart, or becoming a new creature in Christ Jesus, which is undeniably a Scripture-doctrine?

We answer that the doctrine of a change of heart is entirely independent of our views of depravity. The gospel, in demanding a change of heart, presupposes nothing whatever concerning the corruption of our nature. It presupposes our having sinned, but nothing concerning the origin of our sin. The strong, the unlimited language of our needing a new heart, a new birth, a new creation, refers not to that nature, but to the attitude of our will. The gospel demands a total change, not in our natures (which are but partially tainted), but in our purpose, in our principles of action.

When we seek in the words of Jesus, in the preaching of the apostles, and in the epistles of Paul, for a clear exposition of the purpose of the gospel, we find no single expression which

seems more clearly to embrace the sense of all the rest, than the words of the apostle, "God was in Christ, reconciling the world unto himself." Reconciliation unto God — this is the new birth, the entrance into a new life, the change of heart, the becoming a new creature. And one word is, perhaps, here necessary in explanation of the phrase, *reconciliation to God*. The Greek language has, in the New Testament, two words signifying *reconciliation*. One implies a mutual change, both parties coming from a state of enmity to a state of friendship. The other implies a change in one party only; and this is the word always used when speaking of man's reconciliation to God. It is the word translated in one passage in the New Testament, *atonement*. The Scriptural doctrine of atonement or reconciliation does not, then, imply any change in God, or any previous enmity on his part toward us. Even his chastisements are dealt to us in tenderest love. But the word *reconciliation* does imply a previous enmity, — the enmity of men to God. This is the charge brought by implication in the very entreaty of the apostle, "Be ye reconciled to God." In asking us to be reconciled, he implies that we are at enmity. A terrible charge, not made against our nature, which came from God's hand pure, and yet retains a most noble and godlike proportion, but made against us, free agents, and wilful rebels against God's authority.

Now, what is the meaning of this charge of enmity against God? Does it mean that men hate God, hate goodness, hate every form of truth, and love only falsehood and sin? Certainly not. By no such pretended misunderstanding of the charge can conscience elude its force. Every man who has been reconciled to God through Jesus Christ, knows that the charge was true against himself. Unless this reconciliation was effected in the earliest days of childhood, he remembers that before this change he was governed by motives altogether independent of love toward God, guided by principles altogether independent of God's will; he never asked what God's law required, and shrank from the thought that God sees and judges all our acts and words and motives. But this state of heart is a state of virtual rebellion, virtual enmity. It is not a state of positive hatred; it is not necessarily a state of moral corruption. Nay, it is consistent with quite a high degree of moral purity, and even of reverence for God. Nevertheless, the person in such a state needs an entire

change; not in his nature, that may be pure; not in his habits of life, they may be virtuous; but in his relation toward God.

For if God be God, the Creator of all things, the Giver of all gifts, the Inspirer of all our powers, the Disposer of all events, infinite in wisdom and power, absolute Sovereign, Father of unbounded love, — then is it, as our Lord Jesus has declared it to be, the first and great commandment, that we should love the Lord our God with all our hearts, with all our minds, with all our souls, with all our strength. The only end and purpose of our life should be to serve him, to fulfil the duties appointed by him, to fill the post in which he has placed us acceptably to him. No motive is lawful, unless we legitimate it by showing to our own judgment, that it is consistent with the love of God. No principle is to be received as a guide of action, unless it is deducible from the one great law, "Thou shalt love thy God with all thy heart," or from its first great corollary, "Thou shalt love thy neighbor as thyself." If the first commandment has the breadth and depth which Jesus gives it, and which we think every sound conscience ascribes to it, then the only true life for man is a life of voluntary cheerful obedience to the will and law of God.

He, therefore, whose highest principles and motives are irrespective of God's will, who does not *intend* in his actions to obey God, must, however pure his life may be, introduce a new motive, a new purpose or intention, in every department of his thought and action. His attitude toward God must become entirely different: from indifference and forgetfulness, which is virtual rebellion, he must become actively, consciously, intelligently, cheerfully obedient; from serving himself and his friends, he must turn to the service of God. Perchance his actions may be but very little changed: he may have been obedient to the law of God, obeying from habits of early education, or from some other motive; but he must now obey with the purpose of obeying God. The act may be the same as before, but the motive is entirely different.

We think, therefore, that the Christian church grievously misunderstands the gospel-doctrine of regeneration, in supposing that the need of regeneration implies the total corruption of our nature. The doctrine of a change of heart does not imply any thing whatever in regard to our nature, but only implies the misuse of that nature. It does not ask for a change in the nature of our affections, but in their direction.

The church-doctrine of total depravity is supported neither by Scripture nor reason nor observation. It is fundamentally erroneous in character, and inconceivably mischievous in its effect upon the mind of the world.

But we think also that the predominant sects of Christendom do grievously misunderstand us, when they represent us, in denying total depravity, as denying the need of regeneration. We, on the contrary, believe that it is the first, fundamental, vital need of the soul. We believe, that, except a man be born again, he cannot see the kingdom of God. We believe, that, unless a man has been reconciled by the mediation of Jesus, he is alienated from God, the only source of life, and there is no eternal life abiding in him. The change is in one sense total; it is a complete change of direction; we cease to seek our own ends, and begin to seek "the kingdom of God and his righteousness," that is, to seek to obey God, and fulfil his requirements. It is the first and most imperative duty to seek God, to fear him and keep his commandments.

We have thus endeavored to show what is the state of human nature presupposed by Christianity, and what is therefore the fundamental need and most imperative duty of men. Reader, it is for you to decide whether we have presented truth, and to remember that you are responsible for the decision. As a Protestant and as a citizen of a republic, you claim the right of private judgment. That right involves the duty. The subject is one of too much importance to be left undecided, or to be decided without serious investigation.

And in order to set our views of the relation of men, unmoved by the gospel, towards God, in a clearer light, suffer us to illustrate them by a familiar comparison. A certain man had two sons, equally gentle and kind, equally industrious, equally studious, and of equal abilities. The elder did all things with the design of pleasing his father, and his father was sure that the elder loved him. But the younger avoided his father's presence, sought only to please himself and his brother; and his father knew, that, if his younger son did not dislike him, he was at least indifferent to him. Now, although this younger was as good a scholar, as good a brother, as the elder, was he as good a son? Reader, does not your heart answer, No? And if we avoid God's presence, shrink from the thought of him, neglect prayer, live forgetful of

God, are we good sons of our heavenly Father? We may be good citizens, good members of society, and discharge a large proportion of our duties well; but if we have no love toward God, and do not make it the aim of our life to serve him, are we good children of God? Can we expect his blessing? and can we prosper without it?

Well may the Scripture speak of reconciliation to our Father as a new birth and as a new creation. For when a man ceases to pursue selfish ends, and begins to pursue the way of the commandment of God, then, although he may do the same things, pass over the same ground, as before, yet all things become new, because his face is turned in an entirely different direction, and because all things are gilded with new light. He is now looking toward God, instead of toward himself, and is lighted by the eternal light of God's presence, instead of the transient gleams of human reasoning. But the man who loves not and serves not God, who refrains from prayer, and is indifferent to sin, that man is virtually dead, — worse than dead, — spiritually dead.

The actions of one born again may differ little from those of one who is simply moved by a sense of honor or enlightened self-love. But the state of feeling differs vastly. There is no joy in life that compares with the solid peace of one who leans upon the arm of the Almighty; there are no honors which so exalt the soul of the receiver, as the approval of conscience, and the assurance of righteousness before God; there is no strength in the hour of sudden temptation, which will preserve our integrity like the grace of God promised to those who ask it in Jesus' name; nor is there any wisdom on which a man can rely with such confidence, in times of perplexing change and conflicts, as upon the wisdom of a pure heart, loyal to God.

By all, therefore, to be hoped in heaven, or to be desired upon earth; by the love of God, which passeth understanding; by our sense of gratitude, which binds us to love our benefactor; by every sentiment of duty, which assures us that we owe to our Creator strict allegiance; and, above all, by the mercies of God in Christ Jesus, through whom God offers forgiveness to the penitent, and deliverance from sin, — we beseech thee, reader, to go unto Jesus in the four Gospels, by him to be reconciled unto God, and to find, in a life of prayer and consecration to duty, the life of heaven upon earth.

T. H.

THE DEAD CHRIST.

Dead ! dead !

And nearer still they draw, with love and dread,
 To him who there so cold and pallid lies
 In sleep from which no slumberers arise ;
 And there they now unshroud that hallowed head ;
 For he, alas ! is dead.

Dead ! dead !

And on his breast, as on her last, cold bed,
 All pale and still the hapless mother sinks, —
 The cup well drained where the despairing drinks ;
 And to her comes their sympathizing tread ;
 So deathly, yet not dead.

Dead ! dead !

Alas ! this fate she never yet had read, —
 She who hath lived so long, and life's dark scroll
 Had wisely learned to scan and to unroll ;
 She who old Zebedee had loved and wed ;
 Her sons adored the dead.

Dead ! dead !

What fears the Magdalen hath hither led ?
 What woes convulse that young, impassioned one,
 Whose life and early sins such griefs atone !
 Alas ! she had not known what he had said,
 " I go among the dead."

Dead ! dead !

But, oh ! what calmness o'er her grief is spread !
 " The other Mary," with her agony
 Veiled in a faith so pure and high,
 It seems almost as hope were in its stead :
 Thus looks she on the dead.

Dead ! dead !

Who brake to them so late the " living bread ;"
 Who spake of waters that shall never die,
 Of founts and streams of immortality :
 Of his *last supper* hath " the Master " fed ;
 Now sleeps he with the dead.

Dead ! dead !

It cannot — yet it must be, — *he is dead* :

But, oh ! so soon to rise from death again !

Suffered and conquered all of woe and pain,
The last and strongest foe a captive led,
And Death in him be dead.

H. F.

TIME FLIES AND FOLLOWS.

IN travelling one day on the railroad through the pine-forests of North Carolina, I noticed a singularly beautiful optical illusion. As I stood at the back-door of the rear car, looking in the calm noon along the road we left behind us, the rapidity with which the nearer trees by the road-side glided by as we passed them made it seem as if those which were still further behind stopped in their flight, then suddenly turned and came towards us, and so each group of trees in succession, as it flew by, darted back to a certain distance, until it reached the one which had started before it, and, joining hands as it were with that, kept the whole distant vista of the forest following on after us.

Who has not experienced something analogous in regard to what is called the flight of time ? As we advance along the road of life, and especially as we approach the proverbially retrospective period, the years of life which we have left farthest behind seem to come up again, and draw nearer and nearer in the eye of memory. In this case, however, we have reason to believe there is no illusion. Reason and revelation would seem to unite in testifying that we do actually, as we move on towards the other world, bear the past along with us and within us, towards that point in the future, where, in the clear light of spiritual revelation,

"The past of time and sense shall be
The present of eternity."

C. T. B.

DOCTRINAL TEACHING.

AMONG the various subjects of interest which have come before our sabbath-schools, with regard to their improvement and increased means of usefulness, as powerful agencies for the advancement of Christianity in the world, there is no question which, at the present time, has created more discussion, or upon which more various opinions exist, than that of Doctrinal Teaching. Should such form a regular part of our sabbath-school instruction? and, if so, to what extent?

Yet this question, however important in itself, we deem but secondary to another of equal moment, which requires some consideration in order fully to elucidate the one before us, viz. What are doctrines? what do we mean when we speak of the essentials and the non-essentials of Christianity? Does a firmly established doctrinal belief also include a practical faith; or is the distinction, often recognized and upheld, between doctrine and religion, faith and practice, justifiable?

Now, in many minds there seems to be a most vague and indefinite idea with regard to all matters of faith. They have a *general* idea that Christianity is true, and that in some measure they are responsible for their actions; but their faith, such as it is, has been derived rather from circumstances, from influences around them, than from any examination for themselves, from any fixed conviction that the Christian religion *cannot but be true*; and hence they are constantly swayed by every new form of opinion, and their own better impulses are left an easy prey to every passing circumstance.

They say they believe, because they have never thought enough upon the subject to approach a doubt; for a doubt at least implies some reflection, — a feeling that there may be arguments against, as well as for, the truth. Their belief consists rather in a mere verbal repetition of certain dogmatical phrases, and in the outward observance of stated forms and seasons, than in any fixed, entire conviction of the whole moral and intellectual nature.

We cannot but believe that much injury is done to this class of persons, and that they are often deterred from seeking a clearer knowledge of the truth, from the distinction so often recognized

and upheld between doctrine and religion, faith and practice. Now, is this difference sound or justifiable? Does not a firm doctrinal belief, the belief both of the mind and heart, include, as its necessary sequence, a living, practical faith? And, on the other hand, must not a vital, practical, religious life flow from some fixed principles of action, from some definite views of the nature of the soul itself, and of its necessary relations to truth, to duty, and to God?

Now, we cannot affirm with some, that it is of no consequence what the faith may be, so long as the conduct is true and right, and that an upright and faithful life is the chief and only requisite to the Christian; all else being a mere dispute of words, consisting of dry logical disputations or metaphysical distinctions. Such assertions as these, only show how little the true nature of the subject is comprehended; for how is it possible wholly to separate faith and practice, doctrine and religion?

For instance, a person who cherishes a firm belief in the peculiarly paternal character of God, and has a vital faith in his particular providence, must possess far different motives of action from him who regards the Deity more entirely as a sovereign Ruler and Judge, simply ordering the *general* course of events. The obedient life of the one flows from the deep yet chastened *affections* of the soul; while that of the other results rather from the constraint of fear, at least in the earlier stages of its religious progress. Is not the practice, then, in this case, dependent on, and inseparable from, the doctrine, even though the results may appear the same to human observation?

Then, with regard to Christ, we may consider his life and death simply as a propitiatory sacrifice in behalf of man, as a necessary offering to satisfy the justice of the Deity; or we may regard him as bearing the express image of the Father; his sufferings and death being but the seal of a life of devoted self-sacrifice, that, through his own example of purity, love, and holiness,—through his full assurance of pardon and forgiveness, he might bring man unto God, and thus fulfil the great work of reconciliation.

Now, must not our feelings towards him, as a personal Saviour and Friend, vary according to our adoption of either of these views? Will they not in some measure affect our whole religious faith, and modify, even though unconsciously to ourselves, our views of daily duty and religious practice? Must they not tend,

more or less, to inspire us with fear or love, timidity or courage; to awe and depress, or to animate and quicken the spirit?

Again, as regards the state of the soul after death. If we possess any vital faith in religious truths, must not our daily and practical life be strongly influenced by our so-called doctrinal views of a future state of existence? We may believe with some, that all retribution ceases with this present life; or we may cherish the faith that the consequences of every action, whether good or evil, extend throughout an indefinite period, ever re-acting upon the soul, to quicken or retard its progress. Now, must not the sanctions of revelation rest with a double weight upon that spirit which cherishes a realizing faith in the *undying* influence of the daily life and conduct? Must they not have a constraining influence upon the whole character, and hence the firm doctrinal faith affect of necessity the daily practical life?

Again, we speak of faith in immortality as the peculiar doctrine of the Christian religion. And who is there able to maintain that *this* doctrine has *no* connection with practice? It is so closely interwoven with all our views and feelings, and forms so essential a part of our truest and highest happiness, that it would be absolutely impossible for any of us, who from childhood have been instructed in its great reality, to ascertain the amount of its influence upon our characters, or to feel how infinitely it has added to our purest happiness. And yet how widely different the influence of this faith upon different minds, according as it is a mere verbal belief, or is felt to be a conscious indwelling faith, based upon the strongest intellectual arguments, answering the deepest wants of the mind, and imparting to the soul that full and entire assurance of an endless life, which can alone enable it rightly to interpret the seeming mysteries of this present existence!

Regarding, therefore, the daily practical life of the Christian as inseparable from, and in a great measure dependant upon, his peculiar religious opinions, we cannot assent to such views as bid us "give no heed to the peculiar form of opinion; the daily and outward conduct alone being of any vital importance."

True, we must judge of *others* only by the outward life, for a faith that forms an essential element of the well-being of one mind may be utterly vague and useless to another; but we would strongly maintain the necessity to every *individual* of some *dis-*

inct, fixed views upon religious subjects; of a faith not merely received upon trust, or the assertions of others, but based upon the clear, firm convictions, both of the mind and heart.

There is nothing more deleterious, both to the moral and intellectual nature, than to have the mind filled with mere vague, floating ideas of truth, without any fixed aim or point; ever open to the influence of every passing breeze of doctrine; its true bearing changed by every new and crude notion, and thus its deepest and holiest feelings only too often wounded and destroyed by the keen edge of sarcasm or the sneer of ridicule.

But some may ask, "What shall we believe? for one person advances certain doctrines as true; and, at the time being, the arguments appear to us just and sound; when, after a short period, we listen to arguments of exactly the opposite nature, and they, too, seem equally worthy of credence, and our former faith, firm as we thought it to be established, is disturbed, and perhaps utterly destroyed. How, then, are we to judge between conflicting opinions?"

We would reply in brief: Make the Bible, and that alone, your creed. Trust not the moulding of your faith to any human guide; but, with an earnest and prayerful spirit, study the sacred record, and a new revelation of light and truth will dawn upon you. Use, indeed, such helps as may aid you the better to understand its pages, but use them only as auxiliaries. Feel that the formation of your religious opinions and views is a sacred trust, for which you are responsible to your Maker, and that it is impossible ever to delegate it to other hands. Feel that so long as you have never thought seriously *yourself* upon the subject; that so long as your opinions remain vague and indefinite, from want of due thought and examination, you are doing an infinite wrong to your own soul, and to all who come under the sphere of your influence.

But if, with a deep sense of your own responsibility, you study the words of revelation in a humble, prayerful spirit, whatever may be the result as to your peculiar doctrinal views, it will be the means of your own onward progress, and will add to your truest and highest happiness; for the understanding must have definite conceptions of truth, in order for the soul to possess some clear medium through which to discern the great facts of its inward life.

But to pass more directly to the object of this discussion. From what we have already said, it may readily be inferred how important we deem it for the religious teacher to possess fixed, definite opinions. He may not, indeed, teach his peculiar doctrines in set words or technical phrases, but it will be impossible for him to prevent his general conversation being more or less imbued with his own personal views and opinions; and if these be but vague and shadowy, so must they have a corresponding influence on the mind of the child.

Religious doctrine, — in the sense in which we understand the word, — a clear, definite faith in religious truths, as indissolubly connected with the practical life of the Christian, such must necessarily be taught in our sabbath-schools, if the teachers themselves be imbued with any degree of vital, living faith.

But how, and to what extent, should such be inculcated? We would reply, in the first place, that the manner must be left in a great measure to the judgment of the individual teacher, since the form of his lessons must necessarily be adapted to the peculiar wants and capacities of those under his care.

But, while we would not recommend set manuals or catechisms of doctrines, we feel that more definite and explicit views than are usually given upon these subjects should be imparted, that those who leave the school as pupils, to become in their turn teachers of others, should be able to give some definite and satisfying reasons for their faith and hope; that, should they be placed amid scenes of moral temptation and danger, they might feel that the foundations of their religious belief rest upon a sure and firm basis. The child, indeed, imbibes insensibly the religious opinion of the teacher; but, as his mind becomes more mature, he should be led to think, read, and judge for himself; referring to his teacher for guidance and direction, rather than seeking to receive from him any dogmatical assertions of truth, simply as such.

With this view, therefore, we would recommend for the older and more advanced pupils the direct study of the Bible, with reference to these so-called doctrinal truths, connected with the reading of such works as may throw light upon the subjects under consideration, and aided by the clear and definite views of the teacher himself. Were such a course definitely pursued by our older pupils, we believe there would be much less cause than now exists to lament the vague, crude notions upon all matters of

faith that exist in so many minds, even among those who are themselves teachers of others. Far be it from us to wish the sacred hours of the sabbath devoted to *mere* speculative teaching or conversation; but we cannot but feel that in many instances such a course of inquiry might be pursued with advantage, and, through the greater clearness and definiteness of the opinions thereby gained, react beneficially upon the individual mind and character. We would have the teacher able to give some definite explanation of his own views; ever keeping his mind open to new accessions of truth and light, and thus be enabled to impart the truth, *such as he deems it*, to others; teaching them, however, not to regard it as *absolutely* such, but leading them to feel the importance of *personal* inquiry and study.

We trust we shall not be misunderstood, and be accused of laying more stress upon doctrine than upon practice, upon the mere form of belief than upon the spirit manifested in the daily life. We have indeed but little sympathy in the mere strife for doctrines, in the sense in which the word is commonly used; but we do highly prize our own peculiar views, so far as they are the result of our firmest intellectual convictions, and have become the necessary embodiment of the faith of the heart; and as such, we cannot but deem it right, in every way in our power, to seek to impart them to others, believing that there are many minds to whom these forms of truth may be the only quickening and life-giving ones; which, through them alone, shall receive that full faith in the great truths of revelation that shall lead to newness of life, and a more entire obedience.

The Christian life and the Christian character are, indeed, manifested in every sect, and under every form of outward worship and ritual; but we do earnestly contend, that it is essential to the *individual's* highest moral progress to possess definite and well-established views upon religious subjects.

And may we not hope, that, if there are teachers in our schools who have not such clear and fixed opinions, they may be led to seek such for themselves; not resting their faith on any human authority, but seeking the truth from that rich and full fountain ever open to us all, — the word of God, as revealed through his Son Jesus Christ.

H. M.

THE SPHERE OF WOMAN.

I READ, the other day, a paragraph quoted from Jean Paul, in which he said, "One should not *read* upon a subject until he had thought himself hungry upon it, and should not *write* until he had read himself full of it." The first part of the German author's injunction I have obeyed, with reference to my present theme; the latter I have not, being unable to find any thing which satisfied the appetite thought has excited; so I find myself in a position for which Richter's directions have not provided. What shall I do but write out the imperfect results to which my thought has attained, and then throw down the pen, hoping some one better able to pursue the subject will resume it?

The question of the Sphere of Woman is one which has been much agitated lately, and which deserves and *needs*, for the good of society, to be far better understood than it now is. There are two opposite positions, equally unsatisfactory it seems to me, assigned to her by those who talk the most of woman's rights and woman's sphere. One party espouse her cause on the ground of intellectual claims; they maintain that she has an intellectual organization not inferior to man's, and that she needs only that her mental powers be educated, in order to show her entire equality with him, to contend with him at the polls, to debate at the lyceum or caucus, to mount the platform and address an excited throng, or dispense the more peaceful instructions of the pulpit.

The opposite party, disgusted with the harsh, discordant cry in behalf of woman's rights, maintain that her place is wholly domestic; that she must fulfil in a quiet way the active household duties, and then sit smiling by the fireside, plying the darning-needle with busy fingers, while her feet may be occupied in rocking the cradle to a gentle measure. In this position she should be prepared to receive her lord and master: that is her mission! to smile away his cares, and make his home so comfortable that nothing need disturb him there! But woman was not made for man alone, but each for each, and both, by fulfilling God's will, for his glory.

He must have been an inattentive student of God's word, as written in the book of nature, who does not see that He brings

about his results by the harmonious balance of opposing forces. The centripetal and centrifugal forces produce the revolving movement of the planets. The magnet has its pole which attracts, and the other which repels. Light and darkness, sun and shade, heat and moisture, summer and winter, — all, though seemingly hostile, work together for one result. "The Lord is the Maker of them all;" "they do his will, but know it not." It is man's *self-consciousness*, his poor desire to be something on his own account, after his own fashion, which hinders him from being as true in his higher appointment as the unconscious forces of nature are in theirs: it is self-will and mutual jealousy, distrust and arrogance, which prevent man and woman from coming into true relations with each other.

Those must have read the gospel-history, it seems to me, with eyes unopened to its sacred depths, who have not learned from the holy mother of Jesus, that it is for woman to "ponder in the heart," rather than to argue with the head; to seek serene retirement, rather than the jarring strife of public places; yet to bear a spirit so strong in its still purity, that, if need be, it will not shrink from standing mid the cruel throng beside the cross.

To define more distinctly the position of man and woman, I should say that to *him* was assigned the head; to *her*, the heart. He rules in the domain of intellect; she dwells in the sphere of feeling: he builds the strong, bony framework of society; she clothes it with fleshly beauty. Yet each does not possess his province exclusively. In man the action of thought must be refined and purified by the culture of feeling, or the emotional part of his nature. In woman the intellectual must be developed to its full extent, in order to give strength and wisdom to the action of her heart. But what is the prominent means of activity in the one should be the subservient in the other.

Is not the sphere of woman noble enough? To what has God appointed her? Has he not given it to her to watch at the very fountain of life? Her influence commences over the unborn child; the little heart, in its first unconscious beating beneath hers, receives from her an impulse which endures farther than we can trace its course. Oh! what a holy trust is that, to be the guardian of the child ere it has entered upon its earthly life! It is a type, a foreshadowing, of her whole influence; so hidden, yet so strong; so unseen, yet irresistible!

And is it not hers to cradle the infant in her arms, to meet the first inquiring glances that it directs toward the world in which it finds itself placed, and to answer those looks through eyes which shine down love into the little heart, and soft caresses which assure the wonderer, though he know not where he is, that all is well with him?

And then to answer the child's prattling inquiries, to tell of something beyond, great and incomprehensible yet very near to us, of the Cause of all things, — is not her office in relation to the child almost an angelic one, to be a ministering spirit to him from the great Father of us all, and to open the way for the divine love to shine into his breast?

And in the other relations of life, as daughter, sister, wife, friend, her influence is hardly less potent. You do not know the sacred trust committed to her, if you would have her peril it by jostling at the ballot-box, or maintaining with acuteness her part in a debate. A nobler part than this is ordained for her: she is to infuse a purer spirit into those who carry their votes to the polls, to make them feel that legislation is a trust of God's appointment, that the selfish purpose must be laid aside, that the good of all is the only end to be sought. It is for her to lay a gentle hand on the arm that would commit violence, so softly that the touch may be felt and yielded to. It is for her to speak in behalf of heavenly justice, of suffering, injured humanity, with a voice so low and sweet that it may be heard amid the angry discord of party strife. God's kingdom come! Oh that woman knew her duty towards fulfilling it! Is it too humble a lot, my sister, that I claim? If its dignity is to be estimated by the spiritual discipline which it requires to discharge it, I appeal to the strongest who has tried it, if the claim be not high enough. It is not an easy task to bear with patient spirit the constant pressure of little cares which are limited to no "business hours;" to give due attention to all these, upon which the comfort of life so essentially depends, and yet keep the soul's depths unclouded by them; to have the fresh sympathy of the heart ever ready, the kind encouragement, the affectionate rebuke, the friendly aid, the strengthening prayer. It is not easy always to restrain the fire which burns within, longing to free itself in volcanic flashes, to curb it so as to make it diffuse itself as increased warmth and vitality through the whole being. It is not an easy task — it is

not an unworthy one. It is God's will concerning us : let us say with our lives, as with our lips, " God's will be done."

My brothers, it is required of you to treat us, your sisters, not only with tenderness and love, but with dignified esteem. Because we cannot cope with you in argument, do not forget there is a wisdom of the *heart*; that intuition sometimes reads aright, while the understanding blindly gropes in darkness. It is your fingers that pull the wires and touch the springs that move society : we ask leave to offer our suggestions as to the aims and results to be effected. We are all one family on earth, children of one Father : let us seek to aid each other to do faithfully that to which he has appointed us.

M. U. L.

UPWARD.

" Be ye perfect, even as your Father in heaven is perfect."

OUR Saviour placed the standard high,
For us to imitate,
That none might ever dare to say,
" I've reached the heavenly gate."

Like Jacob's ladder it is set
On earth, and pierces heaven ;
And none has climbed so nobly yet,
But needs to be forgiven.

" Look upward," would our Master say
To all who'll follow, " come : "
Press upward through the brightening way ;
Perfection is your home.

When faith itself is changed to sight,
When prayer is lost in praise,
When breaks heaven's everlasting light,
How dim shall seem these rays !

Thou perfect Source of light and truth,
Teach me that way to go ;
And let me not, in age or youth,
Stand idly here below.

SPIRITUAL REST.

A SERMON, BY REV. JAMES P. BROWN.

MATT. xi. 29. — "Learn of me, . . . and ye shall find rest unto your souls."

JESUS had previously spoken of his exalted connection with the Father. In the fervor of his feelings, he had risen to those sublime heights where he felt a deep consciousness of his own divine power, and with this power his soul expanded into sympathetic love. He felt the greatness of his mission, and penetrated deeply into the spiritual wants of men. He knew what was in man. He had been tried and tempted: the heavings of a stormy world had beat upon that heart, and it could not be shaken, for God was its support. Thus did he possess that spiritual insight by which he needed not that any should testify of man; for he knew what was in the most secret windings of the human heart. With a superhuman power he scanned the very sanctuary of the soul. He saw gloomy doubt brooding over hope. He heard the low wail of sorrow, and felt the hot breath of sin. With a nature so gentle, so tender, so loving, he broke forth into this affectionate strain: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." This was a burst of passionate tenderness from Jesus. It came from the well-spring of his soul. The world was lying around him, wrapt in sin and error, pierced with profound sorrow, seeking rest and finding none. His own divine soul had attained to a spiritual oneness with the Father. He stood as an oracle of divine truth, through whom that Father was giving a new faith and a spiritual energy to the world. It was a great promise which Jesus gave; yet it was what the weary world longed and sighed for. Great teachers there had been, — philosophers, — who had uttered many sublime words of wisdom and love; but philosophy spoke merely from the inspiration of genius, and lacked authority. Her truths came, wavering and undecided. She spoke in feeble tones, conscious of her own weakness. But Jesus spoke with the thrilling words of power, conscious that God was moving in him. The former gave conceptions of truth that were narrow and superficial; the latter gave utterance to responses, as deep as the soul's longings, and as

vast as thought itself. Hence comes the rest which Jesus gives, — a rest in faith, a perfect faith in those truths which he taught.

There are certain great questions, if we cast aside the mission of Jesus, that must ever rack the mind with doubt and fear. Talk as you may concerning the character of God, of his providence, and of man's immortality, as truths attainable through the light of reason alone; yet they were but faint glimmerings in the most exalted minds, when compared with the convictions of Jesus. Bending beneath the spiritual sway of one who lived thus in the deepest communion with the Father, learning from one whose thoughts were colored by no element of doubt or mistrust, we receive that peace of mind, that tranquillity of soul, which philosophy never did give, and which, blessed be God, cannot, in all its sceptical cavillings, wrest away.

In the first place, Jesus gives us rest, in the assurance of the paternal character of God. Through Christ we have the only revelation of God that has ever satisfied the universal wants of man. Here the stern attribute of justice ceases to tower above and overshadow the gentler elements of his character; and, indeed, we may say that, without Christ, God becomes a mental abstraction, instead of a personal reality to the soul. What is there in nature or the human mind that reveals to me beyond cavil that this mighty power which creates and sustains has a special regard for me? — that I am an object of its love? When I look around on this vast universe, I behold hills lifting themselves above hills, rearing their lofty summits to the skies; I behold, gushing from their base, those streams which course their way to that ocean, which is vast, deep, and fathomless; I look in wonder upon those mighty orbs wheeling in stately grandeur through infinite space; and, overpowered with this mighty array, I am forced to ask, — and here I do but utter the experience of every thinking mind, — If there is a main-spring to this shifting panorama, if there is a God above, oh! what am I that he should be mindful of *me*? what am I that he should visit *me*?

Tell me of the power and greatness of the mind which this vast survey reveals, but this does not satisfy. It is cold, intellectual, not warm and heartfelt; and, indeed, the moment the mind begins to reflect upon itself, and rises in its contemplations to the Infinite, how weak, how insignificant, does it seem! Man talks of greatness. What can he do? He may frame the

flower, with its artificial stalk, its petals, and its leaf; but it is still a *painted* flower, *without fragrance, without life*. Let him send, if he can, the current of sap through its veins and fibres, giving it the power of reproducing itself. Vain will be the attempt. The result must be failure. The flower bears the seeds of death; and not only must the work itself crumble, but the hand that framed it must become palsied and die. Go, filled with the inspiration of genius, and carve your marble statue. What, then? The conception is not yours; for God created *first*, and the *ideal* is his. There stands your statue, beautiful in symmetry, grand in conception. Now, like Angelo, glowing with the enthusiasm of your task, call aloud for it to speak. Its pale lips are dumb. There is no Promethean fire to kindle the marble, and impart to it the principle of life. It is cold marble still, without thought, without feeling, without love. Oh! then, why talk of *human* greatness? Dwelling upon this thought, we are brought back to a sense of our own weakness. We *are* weak. We long for a voice sounding above these outward works of nature, above the intuitions of the soul, proclaiming a tie of sympathy and love between the human heart and its God. We want to know the truth, which nature and the unaided reason do not, cannot reveal, if this great, positive mind is affectionate and loving. When we ask this question, nature stands confounded, and the soul is mute. This statement is confirmed by the history of the whole world's experience. Systems of philosophy have been speculative and selfish: they have not unfolded that character in God which meets the universal wants of man. But Christ puts the doubting mind to rest. He asks for no chain of sequences to lead it to its true relations to God. He lays down no premise to weary and perplex it with subtle reasonings. This was the error in philosophy. The simple, uncultivated mind could not follow through those dark mazes of philosophic reasoning, and hence could not rise to the sublime conceptions of gifted intellects. Genius and learning soared but upon the wings of speculation, and speculation must ever be followed by doubt. Christ, as we have said, attempts to prove nothing by logical sequences. *He states the fact*; and thus through him is revealed that character of God which meets our highest wants. Men had ever clothed God with majesty and power, but never with that melting tenderness which watches the falling tear, and listens to the

throbbings of the humblest heart. Here, then, is a character in which the soul finds rest, — God as a *Father*. If the relation in which Jesus stood to man while on earth, so tender, so devoted, be a type of God's interest, then man can ask for nothing more. This idea of Father, in its highest form, is not, then, a fact which outward nature presents, neither is it a fact of consciousness: it is something peculiar to Christianity. To find rest in this great truth, we must come to Jesus with our hearts, as well as our intellects; nay more, we must have the simple trust of Jesus awakened in our souls, which trust can come only through a high spiritual life. Then, and only then, can we feel that the arms of a loving Father are around us, and that his right hand is leading us.

From this idea of the paternal character of God, we come to the assurance of a *special* Providence, — the connection and interest of God with the most minute works of his hand. Jesus has here silenced all speculation. "Even the very hairs of your head are all numbered," says he. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. Fear ye not, therefore: ye are of more value than many sparrows." What a calm and tranquil rest does this truth bring. The Father is moving above, around, and through all things; and, amid the countless myriads of worlds, amid the teeming multitudes who are moving on upon this vast tide of life, God marks me for his own.

The question concerning the special providence of God has been one of the most intricate that has ever disturbed the minds of men. And there have been almost as many conclusions as minds which have attempted the analysis. The Heathen world was rife with solutions. Some admitted there was a providence in great and heavenly things, and not in the affairs upon the earth; that God exercised a general care over the universe, but was indifferent with respect to individual interests. Even Plato, who is often appealed to as one who penetrated the deepest into the spiritual philosophy of things, declared that the superintendency of this lower world was vested in the heavenly bodies, and considered as an inlet to atheism the doctrine which taught that the sun, moon, and stars were not animate, and could not take cognizance of human affairs. Such a view of Providence could never satisfy the mind. It would present God as an absolute power in the distance, and the

things of earth as unworthy of his regard. But Christ put to flight these metaphysical subtleties, and taught that, whilst God created all things, there were none beneath his interest and love. How different this from the teachings that came from the most exalted philosophers of antiquity! What a Providence is this! In its dealings how vast, yet how minute! It stretches its arms around all the works of creation, gathering into its embrace what seems too minute for finite notice. It is the Father who has made all things instinct with life, and watches over the growth of every living thing. Each bud, as it unfolds, reveals to us the special agency of God. For did not the Teacher say, "God so clothed the lilies of the field"? But Christ not only revealed these truths of the paternal character of God and his providence through his teachings, but through a life which blended in harmony with the truths he offered. He felt them to be realities in his own personal consciousness; and it was through the force of this living, internal experience, that he could say, "I am in the Father, and the Father in me." One of the most beautiful exemplifications of the trust growing out of this communion is seen, when, with his disciples, he embarked upon the Sea of Galilee. The waves dashed around that frail bark, and yet he slept. The storm-voices were like notes of music, giving serenity to his slumbers. But when the agonized disciples cried out, "Master, save us or we perish," he arose, and, in the calm dignity of his faith, "rebuked the wind and the raging of the water, and they ceased." Then turning to the disciples, he said unto them, "*Where is your faith?*" "I have taught you," he seems to imply, "that God's providential care is over you; and why do you doubt?" Oh! there is a significance in this question for us. We have had the testimony of Christ's teachings and his life, and yet we doubt. That voice still sounds from the waters of Galilee, saying, "*Where is your faith?*" Amid the trying experiences of life, its disappointments and its trials; when our steps falter, and our faith grows cold,—then, oh! then, should these searching words of Jesus sink deeply into our souls. There are reverses of fortune that seem at times too grievous to be borne. Yet, if the thought of God as a Father is with us, we shall be filled with hope, and with that child-like faith which brings a *spiritual rest*; not a *passive* but an *active* rest; not a rest *from* toil, but a rest *in* toil,—a serene and peaceful rest amidst the trying labors of life. For this rest,

the weary world sighs and longs. To this rest, the Master stands and bids us come. Come, then, O thou man of the world ! Come, thou weary, desponding one ; and, through the inward life of Christ, attain to that living faith wherein thou mayest find rest unto your soul.

Finally, Christ gives us rest in the assurance of the soul's immortality. The doctrine of immortality has ever been an instinctive belief among all tribes and nations. Rather, it has partaken of the character of an uncertain hope, instead of a real and positive conviction. And where the doctrine has been held previous to the life of Jesus, it has been in most instances interwoven with, and allied to, other notions which would render immortality to most men a curse instead of a blessing. The untutored savage, with the vision of a future world flitting before his mind, bore with him to the grave those implements of war that had won for him glory upon earth, and which he believed would lead to the extension of his greatness hereafter. He was the greatest who could bear from the battle-field to heaven the most splendid trophies of war. Philosophy, from her quiet retreats, reared a heaven of her own, where none but the wise and gifted should reap the joys of its Elysian fields. The quiet and gentler virtues were considered as weaknesses, binding the soul to earth, and incapable of fitting it for the higher joys of heaven. Christ came not so much to make known the simple truth of immortality, as to confirm existing expectations concerning it, and to give a glow to the truth, never before realized. He removed those crude notions that had clustered about it, and sought to inspire all hearts with a faith that immortality was radiant with glory for all. Men draw analogies from nature for the soul's continued existence. But analogies are not *proof*. They seem at best but fanciful when taken by themselves. Thus, winter gives birth to spring. The butterfly bursts its chrysalis, and, with its golden wings, soars to the skies. The acorn dies, and gives birth to the oak. Thus death in nature precedes life. Each shroud bears the germ of a new existence. These are analogies drawn from things material and visible ; and, knowing so little as we do concerning the laws of spirit, are at best inconclusive and uncertain in their application to things spiritual and invisible. But Jesus, by his divine teachings and life, has given a force and beauty to these analogies, and made probability give place to certainty.

The certainty of the soul's immortality, — how forcibly and clearly does Jesus teach this truth ! and for it his whole life is an argument. No act, no expression, bears the slightest tinge of doubt. He spoke with firm assurance of dwelling with the Father ; and such was the fervor and decision with which he enforced this truth, that doubt can no longer brood over the trusting soul ; for life and immortality have been brought to light through him.

Thus we attain to spiritual rest through an inward recognition of those truths which we have sought to illustrate and enforce. And Jesus presents himself in the attitude of a Teacher, when he says, "Learn of me, and ye shall find rest unto your souls." The human soul needs, nay, it is essential to its peace to have, that inward recognition of those truths, unincumbered by the subtleties of logic, which are presented in the life and teachings of Jesus. Accept of Christ, then, as the Teacher who affirms that which he *knew*, and testifies to that which he has *seen*, and the mysteries of life may still baffle human reason ; yet there will be an undisturbed repose in that infinite Wisdom and Love, whose ways, though beyond our comprehension, we know are just and right.

No cold and abstract theory of the origin of evil, no solution of the problem of human suffering, can ever preclude the necessity of at last falling back for peace upon this confiding faith in a creative and an overruling Power which upholdeth and guideth all things well. We cannot probe to the centre of life's experience, and analyze the innumerable causes of its dark and painful features : we can only bow with meekness and submission, while the heart exclaims, "I *know* in whom I *trust*. Let me have a full conception of this all-pervading Spirit, which none but the Christian religion has ever presented to the world ; that God, as a loving Father, is enthroned everywhere in his works, and clothes even the simplest flower with its beauty ; let me be upheld by this enlivening conception, then can I train my soul not to shun, but to bear with meekness and strong endurance, the heavy ills of life."

Furthermore, the soul yearns for some confirmation of that hope which burns within us for an immortal life. Through Christ that confirmation has come. It banishes misgiving, doubt, and fear. It has riven the prospective darkness that closes in upon the departing objects of our tenderest affections. Friends are

passing to "that bourne whence no traveller returns," and with *us* life's pilgrimage soon must end. Yet what an inward calm, what a divine repose, is imparted to the soul through this knowledge of the way whither our steps are tending!

But let us bear in mind that this serenity of spirit comes not through a mere intellectual acceptance of the truth, but through its incorporation into the spiritual life of the soul. Christianity appeals for the most part to the heart and the affections; and, through these, we are to attain to those full conceptions of God, and of our own immortality, which constitute the true sources of spiritual rest.

MOSES' PRAYER REFUSED.

MOSES the desert forty years had trod, —
The meek, the mighty man, the child of heaven;
Israel had led, — her enemies withstood,
And wholly unto God himself had given.

And now he nears the rich, the promised land;
At last fruition smiles on hope deferred:
He sees with ecstasy a home at hand,
And lifts his aged voice to praise the Lord.

Boldly he pours his thankful soul in prayer,
And asks, "To-morrow may I enter in,
O God! to-morrow may I humbly dare
To taste the blessed sweets of Palestine?"

"Nay," saith the Father; "get thee only up
Into the top of Pisgah, — gaze and die:
Well hast thou wrought to realize thy hope,
But its fulfilment is with me on high."

O God! whene'er thy will, not mine, is done,
And disappointment's cup thou dost prepare
That I may drink it, — give me then alone
The patriarch's meekness and the Saviour's prayer!

DR. JUDSON AND MISSIONS.

THERE are some, though far less than a few years since, — there are still some conscientious Christians who are opposed to all missionary efforts. There are far more, who, without absolute opposition, are indifferent to the subject. In our own denomination, in this country, no effort has yet been made to take a share in the conversion of Heathens to the gospel; and our home-missions, if our employment of a few preachers at the West may be so styled, have still to obtain the full and hearty co-operation of our churches. And, while we have not yet awaked to a full sense of our own duty, we are not sufficiently aware of the extent of the undertakings, and the greatness of the sacrifices, made by our brethren of other sects, to render to them that tribute of respect and admiration which is justly their due. It is from these reasons that we think proper to notice at this time in these pages the character and labors of an eminent Baptist missionary, recently deceased, — the Rev. Adoniram Judson, whose services and sufferings have entitled him to the appellation of “the Apostle of Burmah.”

This eminent servant of God embarked for India, as one of the first small company of missionaries from this country, on the 19th of February, 1812. His service on earth was closed on the 12th of April, 1850; having continued from the former date, a period of eight and thirty years. Mr. Judson and his companions embarked with a view to that field of labor in which his after-life was spent, — the empire of Burmah; but much difficulty was experienced before his destination was reached. On arriving at Calcutta, instead of finding encouragement and aid from the government of a Christian power, they received an order requiring them to quit India, and return to the United States. They obtained permission, however, to embark instead for the Isle of France; but, Mr. Judson and his wife meeting with some delay in their departure, a subsequent order from the government directed them to proceed to England. Treated thus as criminals, they felt themselves at liberty, though prohibited, to use such means as they could find of escaping from the British dominions. The attempt was made, but had nearly been frustrated,

when — by what means they could not learn, but ultimately through the goodness of divine Providence — the determination of the government was changed, and they were allowed to proceed to the Isle of France. The first news which met them on reaching that shore was of the death of their associate, Mrs. Newell, who had preceded them thither; and now, in addition to their other discouragements, a conscientious change of opinion on their own part separated them from the society which had sent them forth, and left them, with no definite prospect of support, on the opposite side of the globe from their home; and among strangers, to whom they could look for but little sympathy. They had engaged in the missionary enterprise as Congregationalists; they were now Baptists. Under these circumstances, they neither forsook their task nor gave up their trust in God. A faithful associate returned to America to interest in their behalf the denomination of Christians with which they were now connected; and they meantime, after various trials, reached Rangoon, in the Burman Empire, about seventeen months from the time of leaving their native land.

And now a longer interval must elapse, before, under all the unpropitious circumstances of a barbarous and heathen country, the first apparent success could gladden their hearts, or encourage the friends who had now undertaken their temporal support. Nearly six years passed away before they baptized a single convert. But their faith and patience failed not. About the middle of this period, Mr. Judson wrote: "It requires a much longer time than I have been here to make a first impression on a heathen people. If they ask, What prospect of ultimate success is there? tell them, *As much as that there is an almighty and faithful God, who will perform his promises, and no more.*" In the five years subsequent to the baptism of the first convert, others were added, till the little church in that heathen land amounted to eighteen. "Other laborers had arrived on the field, and some had been removed by death." The important work of translating the New Testament into the Burman language was completed. And now took place an event which for a time threatened entire destruction to the mission, and, in fact, subjected its members to the severest suffering. The territories of Burmah were contiguous to those of the British East India Company, and the two powers became engaged in war. The American mis-

sionaries were regarded by the natives as connected with their English enemies; and those at Rangoon, which was first attacked, were thrown into prison, bound with heavy chains, and only saved from threatened death by the success of the British arms. Mr. Judson and his wife were at Ava, the capital of the country; he was seized and bound with extreme cruelty, fettered heavily, and thrust into a dungeon, where he found his companions, who were manacled in a similar manner. They believed themselves destined to immediate death. "And now," says the Christian hero, "we began to feel our strength, our strong-hold, our deliverer in this dark abode of misery and despair. He who has said, 'I will never leave you nor forsake you,' manifested his gracious presence. A calm, sweet peace succeeded to our hurried minds; and alternate prayer and repeating of hymns soon brought our minds to a state of comparative gladness and joy." This spirit alone it was, that, by the blessing of God, could sustain the noble missionary and his heroic wife during the sufferings of his imprisonment, which continued more than a year and a half,—"nine months in three pair of fetters, two months in five pair." During this period of horror, Mrs. Judson, herself exposed to severe suffering, ministered as far as she could be permitted to the comfort of the prisoners, and importuned the unrelenting government for their release. To all her other trials the pangs of sickness were added.

"Who can describe the sufferings of that day
When in her lap the child of sorrow lay,
Who, 'mid the scenes of anguish, war, and strife,
In heathen darkness struggled into life;
On whose sad brow, already marked with woe,
No father smiles, nor tears are felt to flow?" *

Suddenly the prisoners were removed from Ava. From the sufferings of their march, with unshod feet, over sands burning with the intense heat of Farther India, one of their company expired. The survivors were confined in the prison of a wretched village, called Oung-pen-lay. Hither Mrs. Judson followed her husband, taking with her, besides her own infant, two Burman children whom she had adopted. To their afflictions was now added the sickness of the three children from the small-pox. They recovered; and at length, after still further suffering in the

* Judson Offering.

almost fatal sickness of the mother, a season of peace and happiness ensued. Mr. Judson was taken from prison to act first as interpreter, and afterwards as ambassador to confer with the advancing English forces. Their success compelled the barbarian monarch to sue for peace; the American and other foreign captives were restored to liberty, and extensive provinces were ceded to the English. In these provinces the missionaries now found protection and honor; but the consequences of their past trials had not ceased. Mrs. Judson, worn out with her prolonged sufferings, survived but a short time; and her decease was soon followed by that of her child.

Seven years of widowhood were spent by the devoted teacher in labors which were now carried on under the protection of the British power. He was then united to one, herself the widow of a missionary, and worthy to bear the name which had been borne by that first Christian heroine and martyr. Before this second marriage, he had completed the great work of translating the whole Bible into Burmese. Eleven years' further service followed; his heart cheered by witnessing the progress of the missionary cause, the increase of converts being rapid in proportion to the first years of seemingly hopeless toil, and his home rendered happy by the blessings of conjugal and filial affection.

Again he was in bereavement. The Rock of St. Helena gave a grave to the faithful companion of his later toils. He was then on his way to the United States, after an absence of thirty-three years. Another interval, and, when the veteran and honored missionary returned to his chosen station, he was accompanied by one, who, in the bloom of youth and the brilliancy of a poetical reputation, shrunk not from sharing the dangers of his way, could she but cheer him in his declining years, and fill a mother's place to his orphaned children. She survives him. He died at sea; and the great ocean hides the worn casket that contained a soul, whose firm devotion to the highest objects, through all difficulties and amid all dangers, has won for him a noble rank among the servants of God and the benefactors of mankind. His labors have not been in vain. The missionary stations on the shores of Farther India are numerous and well-established; the native converts, numbered by hundreds, if not by thousands. They have the Scriptures in their own language, and the means of theological education among themselves. The word of God is

now preached to Burmans and Karens by their brethren of the same race. And, beyond all else perhaps, the records of a life like that of Judson cannot but produce upon the Christian world a reflex influence, calling forth other laborers to tread in his steps, and pleading with us all to think less of the transitory gifts of fortune, of personal comfort, or of personal safety, and more of our responsibility for a world in darkness, of the great realities of eternity, of our Saviour, and of our God.

The reflections to which our minds should be led, in contemplating a life thus devoted to the service of God and of mankind, are various, and may be of high spiritual value to us. We are led to thank God that the days of self-sacrifice, of lofty purpose, heroic energy and endurance, are not quite gone by; that, in this commonplace, self-interested, modern world of ours, there lingers still some trace of the old heroic age of Christianity; and that deeds are now done, and dangers undergone, worthy of the Polycarps and Cyprians, the martyrs of the early church. But especially would we now view this subject in reference to our own position, as members of a denomination to which the good man, whose history I have briefly sketched, was a stranger, — a denomination, too, which is but to a small extent engaged as yet in missionary labors.

First, then, let us Unitarians do justice to our brethren of other sects. It is much to be desired that the different branches of the Christian family should know more of each other. We look upon each other too much in an antagonistic aspect. So might it be with two fortified cities, built on the summits of opposing hills. To the eye which gazes from one upon the other, what appear most prominently are long lines of prison-like wall, and projecting bastions, on whose stern heights the implements of war stand prepared for immediate use. The observer sees but partially the dwellings of men, where are warm hearts engaged in all the kindly intercourse of domestic life. Nor perhaps does he recall the fact, that the spot where he stands, the city loved by him for all the dear and sacred associations of home, presents to the distant observer as stern and unlovely an aspect as that which he himself is now contemplating. Thank God, his churches are becoming less and less like such old fortified cities in reference to each other. May they become more and more like the peaceful villages of our own land; separated by no forbidding battlements,

needing no stern watch to keep off injurious touch, because no injurious touch is intended by any against other; and the inmates of each fully, lovingly aware, that within every enclosure, as well as their own, have lived, and yet do live, those who are among the chosen of God, the excellent of the earth! May we thus feel in reference to our brethren! Our position in past years has not been favorable to the cultivation of this justice and liberality of feeling. Too often misunderstood ourselves, we have been tempted to misunderstand others. If aught of this tendency yet remains, let us strive against it. There is far more which we hold in common with our brethren than that which separates us.

But again, let our admiration of Christian virtue, in its developments elsewhere, lead us to something of noble emulation. When we look upon the religious history of the last fifty years, and reflect how our fellow-Christians of other sentiments have poured forth their treasure and their lives for the advancement of our Master's kingdom in the world, then reflect on what we have done in the same cause, we cannot but feel rebuked at the comparison. Let the excuses of our scanty numbers and of our controversial position be admitted for what they are worth. Let it be admitted, too, that in other works of charity we have borne our part better than in this; still does there remain enough to urge reflecting and benevolent minds among us to a serious consideration of the question, What is our duty for the future in reference to the command of our Saviour, "Go ye into all the world, and preach the gospel to every creature"?

There is no greater mistake committed, we conceive, in regard to this subject, than that of representing the missionary enterprise among ourselves as a sectarian one. And yet thus is it represented, not only by some who object to its prosecution, but by some who would encourage it. We should engage in it from higher views. Our object should be, not to combat orthodoxy, but to combat irreligion; not to build up Unitarianism, as any thing distinct from the gospel, but to build up Christianity in that form in which we believe it to be most pure. The good man, whose life I have briefly narrated, was a Baptist in sentiment; but he preached to the Burmans, not that he might make them Baptists, but that he might make them Christians. He, of course, taught them that form of Christianity which he held himself; but it was not the love of a form which sent him to his post and kept him

there, but the love of his race, his Saviour, and his God. Thus should our missionaries go forth, whether to our rapidly increasing West, or, as I trust may some day be the case, to bear their part in the labor of converting heathen lands. They should go as Unitarians; there should be no concealment, no unworthy compromising. Their true name, that which describes their views, they should bear, be it popular or unpopular; but the object of their hearts should be, not sectarian triumph, but the triumph of the gospel. To honor God and his Christ, and to bless mankind, should be their aim; and every true fellow-worker for this aim they should recognize as a brother, whether he bear the name of Baptist or Episcopalian, of Protestant or Catholic.

It is to the West that our missions are at present, and probably must for some length of time be, confined. But the importance of evangelizing the West can hardly be over-estimated. As the West is, so will our country be. There will be in future ages the great preponderating influence, which will direct our outward relations and our inward character. Patriotism and Christianity alike forbid us to leave those fair regions unsupplied with the preaching of the gospel, so far as we can do any thing to prevent that evil. Nor is it a sufficient excuse to us for neglecting our portion of this duty, that other denominations are discharging theirs. The field is ample for the labors of all, and there are those who will receive the gospel from us more willingly than from others. May we bring more and more of zeal and faith and love to the great task of extending to the utmost portions of our land the blessings of that divine religion which has proved for so many ages the way of salvation!

And, finally, if our hearts glow as we contemplate the worthy deeds of Christian self-devotion in the missionary, let us seek to realize the same spirit in the more common paths of life in which we move. It is not the scene on which it is exhibited that alters the nature of virtue. The same self-denial, the same love of God and devotion to duty, which render one the honored instrument of converting heathen tribes, may, exerted in a lowlier sphere, find their employment in bearing patiently the trials of life, in punctually fulfilling daily duties, in works of charity and kindness, and in spreading around the attractive beauty of a Christian influence. Thus may we serve our Master. It may not be ours to win outward triumphs to his cause; but no offering of true heart-felt love

will be rejected. May God our Father grant us grace to serve him according to the ability which he hath imparted! May he accept our efforts, and make them available in their own humble place, for the extension of his kingdom in the hearts of men!

S. G. B.

ABYSSINIA AND THE GOSPEL.*

WHILE it is not the purpose of the Magazine to give critical reviews, it may not be out of place for a reader of the book above named to furnish a brief account of some facts he has gleaned from it, and a statement of general thoughts which it has suggested, since he thinks they cannot be without interest to those who usually peruse these pages.

Of Abyssinia we have hitherto known almost nothing. Even its situation on the map of the world is not a matter of exact knowledge to many persons; and, for the purpose of refreshing their geographical recollections, it may be here stated, that this country lies on the eastern part of the continent of Africa, bordering on the Red Sea, and embracing that mountainous portion of the continent which has sometimes been called the African Switzerland, and in which the Nile has its rise.

What makes us turn to that country with peculiar interest is the fact, that, amid its mountain fastnesses, there has existed a band of Christians who settled there as early as the fourth century, who have always been independent of the great hierarchies that have swayed so much power over Christendom, and who furnish another and distinct line of transmission, and a line of *dissent* from the main channels of *descent*, along which the religion of Christ has come down to our day:

It appears that about the year 330, when the famous Athanasius was Bishop of Alexandria, Christianity was introduced into

* "Journal of Three Years' Residence in Abyssinia, by Rev. SAMUEL GORAT, now Bishop of Jerusalem; preceded by an Introduction, Geographical and Historical, on Abyssinia, translated from the French by Rev. SERENO D. CLARK; accompanied with a Biographical Sketch of Bishop Gobat, by ROBERT BAIRD, D.D. New York: M. W. Dodd, 1850."

Abyssinia. If that *land* resembles Switzerland, it would seem that its *settlers* soon acquired a Swiss spirit of freedom and independence. In the seventh century, these Christians nobly breasted and resisted the Mahomedan power, which, though so successful in that whole region of the world, never brought them in subjection. It was not until the sixteenth century that the Abyssinian church attracted the attention of Europeans. Again and again the Jesuits attempted to bring this church under papal dominion, but, from first to last, were defeated. The final effort was made in 1714, when Pope Clement XI. sent out four German monks, Franciscans, who were stoned to death, February 17, 1718, through the unconquerable hatred felt for the Catholics.

In 1830, the Rev. Samuel Gobat was sent there by the English Church Missionary Society. Mr. Gobat is a Swiss by birth; is represented to be a man of great learning, judgment, and bravery; and has since been consecrated by the Archbishop of Canterbury as Bishop of Jerusalem.

Mr. Gobat has not been so particular in his statements of the extent and populousness of the country as we wish he had been. From his pages, however, we infer that the account given before by Pinkerton is worthy of reliance, who described Abyssinia as about 770 miles long and 550 broad, containing between four and five millions of people. Many of the inhabitants are Jews, who have a tradition that their ancestors settled there in the time of Solomon; though Gobat thinks that the greatest emigration took place soon after the destruction of Jerusalem. They maintain that Abyssinia is the Sheba of the Old Testament, — an opinion which the best authorities confirm; and all the traditions of the country support the Scripture account of the visit of the Queen of Sheba to Solomon. These circumstances constitute another great point of interest in Abyssinia. What proportion of the people are Christians, Gobat does not inform us, though it appears evident from his pages that the Christians are very numerous. Generally speaking, their manner of life is rude and primitive; in morals, manners, and civilization, they are sunk almost to the level of the Pagan tribes around them; but yet they possess substantially the faith and rites of the early ages of the church. They have churches, a regular order of Christian worship, keep Lent, Easter, Christmas; they worship the Virgin Mary, offer prayers to departed saints, practise infant baptism, and

maintain that all baptized children are members of the church, to whom accordingly the ordinance of the Lord's Supper is administered; they regard as sacred many other books beside those admitted into our canon; they are perpetually engaging in bitter disputes about the union of the human and divine in Christ, in regard to which point they are Monophysites, that is, believers that Christ had but one nature in him, and herein they follow the Eastern church, as they do in maintaining that the Holy Spirit proceeded from the Father only. Gobat describes them as superstitious, believing in demons, sorceries, &c.; says that the men are lazy, and the women are menials; and was struck with the universal proneness to engage in disputation upon dark and puzzling points. We must say that in some reported discussions, in which the missionary took part, neither his logic nor biblical interpretation appears at much advantage. He had a modest way, however, of frequently saying in reply to hard inquiries, "I do not know;" a reply in regard to which he observes, "I have all along noticed that nothing gains me the universal confidence more than this one word, '*I do not know.*'" This is good evidence of some refinement on the part of the Abyssinians; for even with us it is not common to think better of a man who often permits us to see the bounds of his knowledge. On the other hand, their great interest in dark and perplexing points of doctrine betrays a low state of Christian advancement; for this is characteristic of a childish and semibarbarian state. How surely, everywhere, is a high Christian culture indicated by a chastised curiosity respecting those "secret things which belong to God," and a waiting content with the simplicity of clearly revealed, practical truths!

We recommend to our readers to look to the pages of Gobat's book, if it falls in their way; for we feel assured that it will make them grateful for the evidence here furnished, that popes, cardinals, bishops, monks, could not wholly corrupt the gospel of Christ, if they had purposed to do it. That gospel has come down to us in another line than through their hands; and with what interest may we regard every new tie that connects us directly with the primitive ages of our faith!

H. A. M.

M. COQUEREL ON THE LORD'S PRAYER.

(Translated for the Monthly Religious Magazine.)

MY BROTHERS, — The Lord's Prayer is a summary of the Christian religion. At first sight, to take it in this sense appears to lower the greatness of Christianity, and to enclose it within too narrow limits, or at least to exaggerate the value and holiness of this prayer, although it be the work of the Lord himself. To consider the Christian religion as a history whose annals ascend to the first benefit from God, and to the first act of man, as a science which embraces philosophy and morality, and unfolds their depths, — undoubtedly, in that sense, the Christian religion is not wholly expressed in the Lord's Prayer. Such was not the intention of Jesus. But viewing it in relation to human sensibility and activity; taking the gospel for a hope, a faith, a sanctity; for a lesson of love, a law of progress, and a principle of life; for a reconciliation between God and man, and a tie between men, — the Lord's Prayer affords a complete summary of this religion, admirable for its simplicity and energy.

It was fit that Jesus, in accordance with his wise purpose, and to give strength to this sublime model, should impress that special character upon it which renders this prayer a work by itself, something unique, even in the gospel.

Those few words, those requests so concise and so urgent, which follow and crowd, as if hurrying each other; which are strung together without apparent transitions; which say so much in so few words, are — it will not do to forget it one moment when we study them — the first prayer of the Christian world, and the last it will offer when about to be effaced by the world of eternity.

Some phrases only, and these phrases that the human voice pronounces in less than a minute, form the universal and definitive prayer of Christianity. They are stamped with the perpetuity of the church; they are sealed with the seal of God; and nothing can change, add to, or diminish them. It is not possible to be ignorant of them, and to be a Christian; and if, as we all

believe, universality is the last triumph reserved for the gospel; if truth cannot content herself with a narrower empire; if a day is promised when all mankind shall be Christian, in that day the prayer every tongue shall offer, and every act of worship, shall be consecrated by those vows that Jesus first pronounced.

He who read the soul and conscience clearly, — could he have forgotten any thing in the prayer of the world? What wisdom could come in default of his, to remodel and complete it? If the gospel is written for all ages, if every age in its turn finds its lesson there, with greater reason will the Lord's Prayer be thought sufficient; and the church through all its triumphs, Christianity through all its developments, will always find there its code of belief and duties, the declaration of its immortal hopes.

It is repeated in the Gospel of St. Matthew, who gives it in all its extent, and inserts it in the Sermon on the Mount; by St. Luke, who abridged it, if we may believe the surest manuscripts, and connected it again at the desire of the disciples who wished to receive from their Master the lesson how to pray.

All here conforms to the genius of the two evangelists, to the character of the apostles, to the ideas of the age, to the sentiments of deference, of respect and affection, which then governed the Jewish schools, and the regulations between the doctors and their disciples.

It was the favorite custom of the sages of Judea to give to their pupils a model of prayer; they assured themselves of one hold the more on the minds of their hearers; they engraved on their memory, so much the deeper, the principal points of their teaching; they made certain, by a safe and easy way, the progress of those who believed the doctrine; and, as human pride mixes itself with every thing, even with prayer, they increased by it both their popularity and their glory. John, the forerunner of the Messiah, had followed this custom of the sages of his nation and his time, in founding that school which was more extensive than is generally believed, and which spread even into Asia Minor; the school in which Jesus himself deigned to take a place, when he passed from his private to his public life, and from whence he drew his best apostles. The Baptist had taught a prayer to his numerous followers, at an epoch when the prophecy of the precursor was not fully accomplished, "He must increase, but I must decrease;" at a period when the school of John was still flour-

ishing, and when the fame of Jesus had hardly gone out of Galilee.

The apostles of Christ, animated by the double desire of receiving from Jesus a lesson so important, and of increasing his glory, said to him, "Master, teach us to pray, as John also taught his disciples." Jesus replied to this wish by the Lord's prayer. If this particular lesson followed the solemn preaching which commences the Gospel of St. Matthew, and which is known as the Sermon on the Mount, Christ might have wished from the first word to banish from the minds of his disciples every idea of a privileged and special prayer: he gives them, to pray well, nothing more than the preceding lesson given to all the people. If, on the contrary, that conversation was given, so to speak, as the occasional cause of the Lord's Prayer, the practical consequence remains the same: we should do wrong to imagine that this prayer constituted a sort of privileged piety accorded to the apostles, and which they only had the right of pronouncing.

It belongs to all the faithful, because it is to all that Christ addresses himself in the discourse which commences his ministry in St. Matthew, and we find here in all its strength the great principle of Christian equality. St. Paul hath said, "There is one Lord, one faith, one baptism, one God, who is the Father of all;" and, we may add, one prayer. Thus, my brothers, it is worthy of remark, that the Lord's Prayer, although it is not, as has been fully believed, a selection of formulas drawn from Jewish prayers, and which has not been used as a transition-link between the worship of the synagogue and that of the church, is altogether composed of popular and simple expressions, familiar to the piety of the times, and which render it eminently proper to become the universal prayer of infant Christianity.

Only from all these facts, from all these comparisons, it also results that the Lord's Prayer is a model for prayer; not an inflexible ritual, a form given once for all, from which a slavish fervor ought never to wander. No, it is a model! Jesus told the multitude that he wished to leave the sterile repetitions that the Pharisees made use of, — "Therefore pray ye."

In the rites of public, as in the devotions of private worship, to repeat to satiety the Lord's Prayer, to attach a sort of virtue to the words which compose it, and to repeat it without end, as the support of every request of our faith, is to fall into the same

error that Christ reproached the sectarians of his time with; it is to lower his prayer to the level of those whose hypocrisy condemned them; making man kill his own prayer. For the letter killeth, but the spirit giveth life.

You will avoid so much more surely this fault and this imprudence, if your faith is sufficiently elevated to seize those solemn and imposing thoughts that the Lord's Prayer expresses. You will understand to what a height it is placed above the habit of those vain repetitions, and above the habit of that sordid piety which applies itself to every thing, or rather to the nothings of this life. Listen, then, all you who might have taken your place amongst the poor and obscure crowd, without glory or science, who sleep now in unknown tombs, and who surrounded Jesus during the Sermon on the Mount; listen, all of you! for to you also the Master has said, "In this manner pray ye." And before what God does Jesus send you? Before "our Father who is in heaven."

My brothers, it is so certain that the Lord's Prayer offers a summary of Christianity, that in the invocation with which it commences are implicitly contained the idea of the unity and infinity of God; the idea of a creation, a work of love, and that of a Providence, — the reign of wisdom and goodness.

Christianity at its birth found the world full of religions, for man has never been deprived of them; he passes from one to the other; he becomes disgusted with his beliefs when he discovers their emptiness and falsehood, and he tries to reform, to explain, and to embellish them, or to finish by destroying them and giving himself new ones: but never, with good will, does he undeceive himself with regard to his faith; he never willingly becomes incredulous or impious; and, when he roots up one religion, he replaces it as soon as he can.

At the dawn of the gospel, Paganism and Judaism still retained a remnant of their former empire over the soul. Paganism, notwithstanding its absurdities, of which weak minds made satires and quibbles, and serious minds, systems and allegories; Judaism, in spite of its long decline, which prevented it from separating the moral and spiritual principle from the chaos of its traditions and from its world-observances, — their time has passed. Christianity came to replace both Paganism, in confounding its immense errors, and Judaism, in completing it. The overthrow

of Pagan altars was the inevitable consequence of its strife with the gospel. Jesus said of the Mosaic law, "I come not to abolish the law and the prophets, but to complete them."

In Paganism, the notion of God was reduced into fragments; they made use of as many gods as suited the dreams, the passions, the interests, of those who recognized them; every god had a virtue or a vice to favor, an inclination to gratify, a kind of benefit to bestow, in exchange for the worship of its believers.

The dissensions of childish divinities justified those of their worshippers; and all, themselves egotistical, taught men to be so. This egotism, which is at the bottom of the Pagan religion, had passed into their philosophy, their morality, and their politics, and was found everywhere at the foundation of their social state. The man or the citizen lived for himself alone, isolated in his passions and in his virtues, like his favorite deity, who, seated in his rank in Olympus, reigned with full power in the solitude of his sanctuary.

Providence, as Christianity explains it, passed for nothing in such a system of religion. This antique, this salutary and touching doctrine, impregnated, if we may so speak, with the errors of polytheism, condescended to be no more than a particular and limited protection. They gave to every god a sphere of heaven, a region of the world, a force of nature, a situation of humanity, with a race, a nation, a family, under its care; and the spirit of the ancients, consoling itself for an error by a negation, finished by preferring to this divided and absurd providence the easier falsehood of the indifference or sleep of the gods, and believed human nature was abandoned to itself. Kings, for a long time, had ceased to be the shepherds of the people, and their gods were no guide to them.

Lost to view in the midst of this prodigious crowd of lies, Judaism alone rose like a Pharos from the bosom of night; but the ancient light only threw an uncertain brightness, and its rays were lost in the space of the Pagan world. Judaism knew and adored only the true God, infinite, invisible, eternal, and universal; and, with the exception of some bold, impious sectarians, admitted a creation and a providence. Too proud to profess as pure doctrines of faith these national traditions, Israel would not admit that Moses could give way to any one, even the Messiah. Israel, going

beyond the period divinely assigned to her destiny, pretended to change her temporary mission into a definitive mission to the perpetuity of her religion. Israel wished to preserve the title of the people of God; and, not contented with the glory of claiming it during the ages of idolatry, as preservers of the pure knowledge of God, of the divine promise of a Saviour, and of a particular providence, during the reign of promise, the posterity of Abraham wished to depend upon a separate providence; and, in their religious pride, all the prerogatives of the glorious past were represented in their eyes by their temple, the only sanctuary of the true God, — that temple which they believed imperishable.

Within the sanctuary of the holy of holies, under the inviolable folds of that veil which was destroyed at the moment of the death of Christ, concealed within the mysterious and empty ark, where nothing was to be seen, the symbol of the presence of the pure Spirit of God might be as spiritual as possible. God was even supposed to inhabit there.

All these privileges of a unique destiny, all these emblems of a veiled truth, excellent since Moses, answer no longer since the coming of Christ; all these features of faith, useful in the education of the religion of humanity, could not continue. They were made to march before the Hebrews; they would retard humanity now. "All things are made new." Henceforth the world is the only temple, and the communion is the holy of holies. Thus, from the moment it was established, Christianity must at the first stroke undermine the religious absurdities of Pagan antiquity, the national traditions and the religious privileges of Jewish antiquity; it must throw down all the temples of the gods built by the hands of men, and cause the temple of the only true God, closed until then, to be opened.

And it was not in schools and academies, — in the ranks of the learned and the wise, among selected minds, — that these errors ought to be rooted out, and these truths spread, to render these unexpected lessons popular, which contradicted so many prejudices, and destroyed so many hopes; it became necessary to call philosophy to the aid of religion, to leave the latter to establish herself in the minds of the poor and lowly; that, sooner or later, it might rise from the bosom of the classes it moved, to those who knew how to think. Now, that which, in a religious age, might become most rapidly and easily popular, is a prayer; and Jesus

wished his disciples to pray to God in naming him, "Our Father who art in heaven."

In this invocation, so simple, fruitful, and sublime, the lie is given to all the Pagan errors which have deceived the world, and the correction necessary for all the Jewish exaggerations which have run their course until this moment.

(To be continued.)

You will never have perfect men, Plato says, till you have perfect circumstances. Perhaps a true saying. But till the philosopher is born, who can tell us what circumstances are perfect, a sufficiently speculative one? At any rate, one finds strange enough results, often the very best, coming up out of conditions the most unpromising — *Nemesis of Faith*.

WHAT is wanting to give a true existence to philosophy? Only two things; that it should be known, and that it should be organized; — that it should be known, that is to say, that all the great monuments which contain it should be translated and published; that it should be organized, that is to say, that the questions should be arranged in their legitimate order, with the truths discovered concerning each by the different philosophers, so that the whole should form a methodical science. — *Jouffroy*.

PHILOSOPHY itself unites with religion to pour an utter contempt on the passion for fame. I have been laboring a good while to fix my mind firmly on this principle; namely, to persist in what I judge the most excellent, resolutely, zealously, and unalterably, and *only for unalterable reasons*; and then regard neither praise nor censure, admiration nor contempt, caresses nor abuse, any otherwise than as they may affect my power of doing good. — *Letter of John Foster to Joseph Hughes*.

USES OF SICKNESS.

FEVER, burning in my veins ;
 Pain, that every muscle strains ;
 Distraught fancies, dreams of dread
 Crowding through my throbbing head, —
 Guests mysterious ! ye have fled.
 Now, no more your viewless hands
 Hold me down with iron bands.

“ Soul of mine ! awake, arise !
 'Tis a message from the skies.
 God, who reigns in might above,
 Sends a token of his love.
 He who, when the worlds had birth,
 Meant me for a child of earth,
 Formed mine eye to take the light
 Travelling on in unseen flight,
 While the years, with steady pace,
 Bear the child to manhood's grace,
 And the spiritless, cold clay
 Takes at last the shining ray, —
 He has sped the electric light ;
 Surely shall it reach the sight,
 Make the face of man to shine,
 Earth and ashes covering mine.”

Father ! yes, I read it now ; —
 Faded cheek and wrinkled brow,
 Drooping form and faltering feet,
 Should the recollection meet
 Of the night which draws so near
 To the dawn of life's career.
 Tottering on in swift decline,
 Day by day “ we give the sign ; ”
 Tears grow heavy, joys grow pale,
 Hopes and strong desires all fail ;
 Fountain dried and broken bowl,
 Body falling from the soul.

"Haste, my spirit! haste to say
Thou art rescued from the clay!
Tell me thou hast not a fear
Thou wilt be imprisoned here.
By that home-like, sweet content,
When thy house with storms was rent;
By that free and blessed range
Through a land not new or strange,
Say, my spirit, thou art sure
Thou hast heritage secure!"

Yes, this generous, human love,
Only like to His above,
Means to bring it to my reach.
And as waves along the beach,
Wave on wave, in secret strength,
Build it all its sanded length;
Gift on gift by loved ones laid,
Soul and body both have stayed.
Doubt cannot the creature sway,
Reaching God this blessed way;
Doubt cannot the creature sway,
Who has veiled his face to pray,
When his thoughts seemed like a pall
On his swooning soul to fall,
Life and time, a living tomb,
Death, removing not the doom;
When, in answer to his prayer,
Dawns a resurrection there,
Learns his faithless soul to bow:
"Father! yes, I read it now."

Risen now from death and sin,
Comes the Holy Spirit in;
Henceforth hopes and fears are o'er,
Need I now to learn no more,
Heedless how my life may glide,
So my God with me abide.

H. S. W.

EDITOR'S COLLECTANEA. — No. XVIII.

MUNROE & Co. have issued the second volume of the *Lives*, called *American Unitarian Biography*. These works are prepared under the supervision of one of our most accomplished scholars, — Rev. William Ware. The names of the great and good, whose images are revived in this volume, — names fragrant with piety, memorable for large achievements, or dear for private virtues, — are as follows: John Pierce, Joseph Tuckerman, William Ellery Channing, Joseph Story, Joseph Stevens Buckminster, Levi Frisbie, Nathan Parker, Samuel Cooper Thacher, Anthony Forster, John Bartlett, and Samuel Howe. The authors of these Biographies are among our best writers. The purchasers of this series will possess, in a compact, permanent, and cheap form, faithful records of the lives of men as well deserving to be called “saints” as any in the calenders.

The Unitarian Congregational Register for 1851. — The American Unitarian Association have assumed the publication of this annual; and of course it may be relied upon as accurate in all matters pertaining to the Unitarian denomination. It is put forth as a tract, and contains, besides an Almanac and Statistics, much general religious reading.

From a Discourse, quite perfect in its kind, preached by Rev. Dr. LAMSON, in Dedham, on the occasion of the death of a parishioner, aged ninety-eight, we make the following extract: —

“The ancient Greeks and Romans had not the lights which guide the Christian. Yet they could at times speak of death as an event to be anticipated by the old, not with dismay, but with joy and triumph. Cicero, in his treatise on Old Age, has a passage on this subject, which is sufficiently remarkable to authorize its quotation.

“‘For my own part,’ says he, in the person of the venerable Cato, ‘I feel myself transported with the most ardent impatience to join the society of my departed friends. . . . Nor is this my earnest desire confined to those excellent persons alone with whom I was formerly connected: I ardently wish also to visit those celebrated worthies of whose honorable conduct I have heard and read much, or whose virtues I have myself commemorated in some of my writings. To this glorious assembly I am speedily advancing; and I would not be turned back in my journey, even on the assured condition that

my youth, like that of Pelias, should again be restored. The sincere truth is, if some divinity would confer on me a new grant of my life, and replace me once more in the cradle, I would utterly, and without the least hesitation, reject the offer: having well-nigh finished my race, I have no inclination to return to the goal. For what has life to recommend it? or rather indeed to what evils does it not expose us? But admit that its satisfactions are many, yet surely there is a time when we have had a sufficient measure of its enjoyments, and may well depart contented with our share of the feast; for I mean not, in imitation of some very considerable philosophers, to represent the condition of human nature as a subject of just lamentation: on the contrary, I am far from regretting that life was bestowed on me; as I have the satisfaction to think that I have employed it in such a manner as not to have lived in vain. In short, I consider this world as a place which nature never designed for my permanent abode; and I look on my departure out of it, not as being driven from my habitation, but as leaving my inn. O glorious day! when I shall retire from this low and sordid scene, to associate with the divine assembly of departed spirits.'

"Such are the views of old age, as connected with the near approach of death, which a heathen mind was capable of taking. Shall the Christian feel less joy in the contemplation of the soul's immortality? Shall he deem that age the most miserable, which lies nearest the confines of a better world? That would show pusillanimity and want of faith, not the courage of a trusting heart. The old age of the Christian surely need not be melancholy. How beautiful it is in its serene confidence and child-like leaning on Providence, we many times, as I have said, see. God has made all things beautiful in their time. Death to the old, coming to release the waiting spirit, and give it the freedom of the skies, — coming without terror and without pain, — there is a timeliness and beauty in it, and it can hardly be associated with ideas of gloom. The old age of the sinner must needs be melancholy; but the good, the righteous, the pure within, may see the lengthening shadows of life's evening, and feel no regret, and he goes, when called, with the peace of God in his heart."

INTELLIGENCE.

DEDICATION AT EAST BRIDGEWATER. — The old church of the First Parish in East Bridgewater has been remodelled and repaired, and was dedicated to the worship of God, Dec. 25, 1850. The services were as follows: Introductory Prayer, by Rev. J. G. Forman, of West Bridgewater; Reading of the Scriptures, by Rev. C. Bradford, of Bridgewater; Dedictory Prayer, by Rev. Calvin Lincoln, Secretary of the American Unitarian Association; Sermon, by Rev. N. Whitman, minister of the Society; concluding Prayer, by Rev. W. L. Stearns, of Pembroke.

In the evening a Discourse was preached by Rev. Mr. Lincoln.

SUNDAY EVENING MEETINGS IN BOSTON. — A course of public services has already been commenced, which it is proposed to continue through the season, on Sunday evenings, in one or another of the Unitarian churches in Boston. There is no regular order of connected subjects laid out for discussion, as last winter; but the intention is, after a short series of sermons, to substitute therefor Conferences, for a more free and familiar expression of devout feeling and spiritual experience. It is designed, doubtless, that all these exercises shall minister directly to the most solemn, inward wants, — the regeneration of hearts and the sanctification of character. This aim ought, as we conceive, to give its tone to every meeting. Nothing short of this would authorize the holding of such meetings at all. If it were proposed merely to unite our families once every Sunday evening, to listen to preaching on less evangelical topics, or to provide a new gratification for the foolish passion for going abroad, or to relieve, by a third entertainment, the vacuum in the resources of those Christians who are at a loss how to spend the leisure hours of a single sacred day at home, the plan would hardly deserve countenance. Next to being awakened out of religious insensibility, the great want of our community at present is to cultivate an orderly, contented habit of domestic piety; to strengthen family ties by holy communion; to learn how to live less out of doors; and to build up, by the combined nurture of parents and children, brothers and sisters, the separate church of the house. Any interference with this object, especially by a multiplication of public engagements on the Lord's Day, can be justified only by making such engagements subserve directly the inmost life of devotion.

ITEMS. — Rev. Henry F. Bond has resigned his pastoral charge at Barre. — Rev. Liberty Billings has been engaged to preach at Ware for one year. — Rev. W. O. White has withdrawn from his parish at West Newton. — Rev. Geo. W. Lippitt, recently of the Hawes Place Church, South Boston, has been invited to the care of the Unitarian Society in Keene, N.H. — Rev. John Parkman, late of Dover, N.H. has been invited to be settled over the "Second Hawes Congregational Society," formerly the Broadway Society, in South Boston.